THURSDAY, MAY 9, 1918.

SOCIAL HEREDITY.

The Science of Power. By Benjamin Kidd. Pp. 306. (London: Methuen and Co., Ltd., 1918.) Price 6*s*. net.

THIS posthumous book is a vigorous, sometimes impassioned, statement of convictions, rather than a reasoned argument. In fact, the author did not believe much in reason; he did not find that it led to a knowledge of Truth. The general thesis is that we are at the beginning of a world-revolution; we have reached the limit of a disastrous pagan retrogression; Western knowledge has proved a cultural failure; we have to begin afresh. This time our ideal must be social integration, not individual efficiency as fighting animals; the integrating principle must be found, not in reason, but in collective emotion—"the emotion of the ideal"; we must cease concentrating attention on our "inborn heredity"; we must realise the limitless importance of "social heredity"; we must turn from man to woman as the psychic centre of power in the new social integration; we must seek first, not the kingdom of man, but the kingdom of heaven. There is good counsel here, we think; but the book offends even the sympathetic reader by its extremism.

Mr. Benjamin Kidd, in this sequel to his famous "Social Evolution," endeavoured to formulate human history, and this is a laudable scientific ambition. The difficulty, at this level of complexity, is to find verifiable formulæ and to avoid a false simplicity. There is some point in calling "the male of Western civilisation" the supreme fighting animal, but it is far from being an adequate scientific description. There is some warrant for saying that money-makers and militarists alike found in a vulgarised version of Darwinism (the crudity of which was left by the author unexposed) a theoretical justification of their aims and methods, but that Darwinism has had the blighting and retrograde influence for which Mr. Kidd reproached it seems very problematical.

There is a modicum of sense in the summary, more than once quoted in the book, which Bagehot gave of Darwinism, beginning: "If A was able to kill B before B killed A, then A survived"; but, on the whole, Bagehot's summary was a caricature of Darwin's Darwinism. Again, the impression conveyed by Mr. Kidd's book is that Darwin thought only of the efficiency of the struggling individual organism; in point of fact, Darwin laid emphasis on the importance of endeavours to secure the welfare of offspring and on the survival value of social instincts. It is, as the book insists, a materialism to force biological formulæ on human society, but we are not told that the fallacy of this materialism has been repeatedly exposed by sociologists of eminence, such as Tarde.

"The Science of Power" abounds in fallacious alternatives. There is really no antithesis between what Galton called "natural inheritance" (the author's "inborn heredity," not a felicitous phrase) and the extra-organismal social heritage (the author's "collective heredity" or "social heredity"). Both are big facts. We have not to choose between attaching importance to hereditary "nature" and attaching importance to the influence of "nurture" in the widest sense. The book says that an interruption of the social heritage would leave man without a trace of its age-long operation, but this ignores the fact that there has been all through a selection of the types relatively more susceptible to the integrative influence of the external registration. The social heritage, cumulatively enriched, operates as an evolving sieve, and thus indirectly, yet permanently, affects the racial type. We have not to choose between reason and emotion; we wish more of both. Choose, we are told, between individual self-expression and socialised self-subordination. Choose, we are told, between the psychic and spiritual forces that make for social integration and the biological factors that make for healthy men and women. But we decline to choose between complementary ideals. Eutopias are biological as well as psychological, personal as well as social, and if they are not regional too, they are apt to be Utopian.

The fact is that the lamented author was ever, in his zeal, prone to draw his bow too tightly. Thus, on the strength of his exceedingly interesting experiments with young hares brought up along with rabbits, young wood-pigeons fed along with hawks, and so on, he maintained the relative unimportance of inborn racial characters and an astounding doctrine of equality.

By force of constitution, function, and tradition, it has come about that woman thinks more of the race and more of the future than man does; she has long-range emotions and a far horizon, man has short-range emotions and a pre-occupation with the immediate; woman is permanently endowed with a capacity for self-sacrifice and renunciation which is foreign to the Western male; in fact, "the mind of woman has in reality already outstripped the mind of the male of the race by an entire era of evolution."

We find these "hard sayings." We cannot believe that all the good qualities of women are sex-linked, continued only in the daughters of the house. Much more probable is the view that the fundamentals of a fine character are heritable, to either sex or from either sex, like a sound physical constitution or beautiful features, yet find different expression according as they develop in man or woman. The Germans and Japanese have shown how great changes in a people may come about in less than half a century. Mr. Kidd's counsel is that "the emotion of the ideal"—which is to society like blood to the body—should be "imposed" persistently and systematically on children by wise women. This will bring about a new social integration, a new order of

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civilisation. "Give us the young, and we will create a new mind and a new earth in a single generation."

Mr. Kidd died in 1916, and we do not know to what extent he was able to revise what is now published in this book. We must say that we find in it what seem to us examples of exaggeration, false antithesis, and simplicist formulation; nevertheless, it is a rousing book of unmistakable sincerity and earnestness of conviction.

FORESTRY IN CORSICA, ALGERIA, AND TUNISIA.

French Forests and Forestry: Tunisia, Algeria, Corsica. With a Translation of the Algerian Code of 1903. By T. S. Woolsey, jun. Pp. xv+238. (New York: J. Wiley and Sons, Inc.; London: Chapman and Hall, Ltd., 1917.) Price 11*s.* 6*d.* net.

THIS book is provided with a somewhat misleading title, so that the reader expects a description of forests and forestry practice in France; whereas the three dependencies of Corsica, Algeria, and Tunisia are dealt with. The author, who was formerly a forest officer in the United States, visited these three countries and studied them as an expert. His detailed description of the distribution, management, administration, and protection of the forests may be regarded as authoritative. His remarks on sylvicultural methods are of great interest, especially to foresters in the United States and in our own Colonies, where the climatic conditions are often similar to those in the countries here described.

In Tunisia, with 1,600,000 acres of forests, the sole trees of commercial importance are the cork oak, producing cork, and the Zeen oak (*Quercus mirbeckii*), akin to our own species and yielding an excellent timber. The annual receipts of these forests vary from 24,000*l.* to 53,000*l.* The most notable technical achievements of the French foresters in Tunisia have been the protection of the oases in the Djerid and the control of the dunes at Bizerta and Cap Bon. The oasis is usually not a mere spring, but in reality a rich date-palm farm several hundred acres in area and well worth the cost of protection against drifting sand, excessive grazing, and erosion. The descriptions of the ways in which sand fences are built and of the various methods of coping with erosion are interesting. Plantations have not been successful, as the annual rainfall is only a few centimetres, and the species to be grown must, besides, withstand the burning siroccos which blow during summer. The tamarisk has succeeded, but only in a partial degree.

In Algeria there are 7,000,000 acres of forests, which mainly exist on land too poor to be cultivated by the natives. The Government controls 4,800,000 acres, which yielded in 1910 a gross revenue of 150,000*l.* Cork oak contributes the greater part of this total. Cedar, the most remarkable species, yields a small quantity of good timber annually. The Aleppo pine, which covers an immense area estimated at 1,500,000 acres, yielded no revenue until lately. Recent experiments show that it can be tapped for turpentine with some commercial success. The principal methods of regeneration are described, and as a rule sowing in carefully prepared spots is more successful than the planting out of seedlings.

Corsica, with a total area of 2,155,161 acres, has 431,000 acres of so-called forests, of which, however, only 347,000 acres are stocked with trees. The most important species is the Corsican pine, which attains a height of 150 ft. and yields a valuable timber. Its growth is vigorous up to 150 years old. It has been tapped for resin, but the tapping killed many mature trees or considerably slowed their growth. The Corsican pine is now worked on a modification of the selection system by which the trees to be felled are selected in groups. The small openings thus made in the stand give all the light necessary for the development of the seedlings. The areas felled, scattered irregularly over the forest, vary in size from one-tenth to one-fourteenth of an acre. The Corsican peasants are still a lawless set, and very difficult to control. Fire, excessive grazing by goats, trespass, and minor thefts are common; and the actions at law brought by the forest officers, whilst decreasing year by year, are still very numerous. Of 598 actions brought in 1911, no fewer than 314 ended in acquittal by complacent juries. The book concludes with an appendix, being a translation of the Algerian forest code, followed by statistics of Corsica and the clauses usual in a sale of timber in a communal forest.

THE DEVELOPMENT OF SURGERY.

The Edinburgh School of Surgery before Lister. By Alexander Miles. Pp. viii+220. (London: A. and C. Black, Ltd., 1918.) Price 5*s.* net.

THE author, who is one of the surgeons to the Royal Infirmary of Edinburgh, has compressed into 220 pages a great deal of interesting matter concerning the development of surgery in the northern capital from 1505 down to the period preceding Lister. The origin of this famous school may be said to date from the "seil of cause granted be the Towne Counsell of Edinburgh to the Craftes of Surrengenry and Barbouris" whereby they received permission to dissect one condemned criminal each year "quairthrow we may heif experience, ilk ane to instruct utheris." The principles here laid down to base surgery on anatomy and to teach the same pervades the whole history of the Edinburgh school down to the period of Syme, its greatest representative in the middle of last century.

At first the barbers were eliminated from the

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